

# RELIGIOUS INTELLIGENCER.

*"Behold I bring you good tidings of great joy."*

No. 38. NEW-HAVEN, FEBRUARY 15, 1817. Vol. I.

## FOREIGN INTELLIGENCE.

### MISSION TO SOUTH AFRICA.

Continued from p. 560.

25th. Conversed with old Tzatzoo about Brother Williams and Jan, where they should settle. "Why," says he, "Here is one of the best rivers in Caffre-land; you are my friends; and thus, from the connexion between us, I cannot permit your settling any where else. I have the first claim, and especially on my son." I asked him if he would introduce other customs. He said he had not sent his son for an education, and then to return and conform to them: but to teach him, his children, and people, how they were to act. He might build, cultivate, dress, &c. &c. as he pleased. Jan preached again; some were affected; and one man afterwards said that he was not an entire stranger to what was said; for some months he had felt that nothing on earth could satisfy him; that he was a great sinner, and he was rejoiced to hear the word of God.

We rode to the river, which we found running nearly from east to west; but we heard that it soon after turns southward, towards the sea. The water is about four times as strong as that of the Kruman, running from the mountains of the Bushmen behind Caffraria. It is only to lead it out; and there are large plains that might be cultivated. The soil is richer here than in any other part of Caffraria which we had seen; the corn more abundant, and of a finer quality; the grass likewise better, and the mountains a little to the north covered with wood of various kinds to the very tops. From hence it is only a day and a half's journey to the Tambookies. Hinza, a young chief, considered as

lawful sovereign of Caffraria, resides between this place and the Tambookies, to the north-east; but is expected to come and reside directly on the east side of Somerset River.

I obtained the following information from an intelligent man, who had lived long with Hinza's people, and speaks very good Dutch. He said that he, and other Caffres, hearing of a large river called Broad River, on the opposite side of which was a town; and that the natives on this side had sometimes an opportunity of bartering different articles with the people living there, had set out on a journey; and passed the following tribes, all belonging to the Tambookies:—Tzatzoo, Voesiani Komboesh, Thokaas, and Oomsevooboo. The last reside at the mouth of the river or bay; that coming here they could see a town at a great distance, on the opposite side, with a large wall around it; that opposite this town was an island, by which the ships anchor; and the people going on board, go first from the continent to the island; that they (namely, the party of Caffres) on coming to the Oomsevooboos, turned to the left, and found a large district, of what he called Bogaries, who have their ground well cultivated, and an abundance of poultry, fruit-trees, &c.; that they then came to a nation of cannibals; and one of the party being caught and slaughtered, they fled back again. They gained, however, information that this nation of cannibals, called the Scanda, intermarry with a tribe of the Bootshuanas, perhaps the red Caffres; as they are reported to be very savage. His statement of the distance, however, made the narrative doubtful; for he said that it was not more than ten days journey from where we were. It is pretty well ascertained, however, from

other people, that there is a nation of cannibals in that direction.

We met likewise with a Hottentot, who had formerly been at Bethelsdorp, who was come from large kraals of Hottentots living in their ancient way among the Bushmen, behind the mountain north-east of Caffraria. They marry with the Bushmen, who are said to be tame; and he affirmed that a Missionary would be received most gladly. Their chief is a brother to one of the members of our church, and who is going as an assistant with Brother Williams. Their country they say is well wooded and watered, and abounding with game.

We prepared to leave Tzatzoo on the morrow; but the Caffres were displeased; as they said they were just becoming hungry and thirsty for the word, and now we were going to leave them; but the old chief agreed to accompany us to Makanna's, to give in his sentiments about Mr. Williams' residing with him.

26th. Spanned in early; the Caffres being assembled, we sung. Jan gave an exhortation, and committed the kraal to God in prayer. One of his brethren wept much. We spanned out at noon near a wood, and were soon surrounded by many Caffres, whom our people exhorted to prayer, &c. In the afternoon we fell in with a large party of Caffres hunting, perhaps 50, with nearly twice the number of dogs; and the scarcity of game may be judged of by the success of this day; they had caught only a young blue buck and an ape. We spanned out on the northern side of the Keiskamma River, where was plenty of grass for the oxen, and an agreeable place to spend the evening.

27th. We arrived early at Makanna's kraal, and were disappointed in not finding Geika; there was, however, a message from him, saying, that he could not come immediately, as he had received a message from Colonel Cuyler to collect together the stolen cattle, and send them back, &c. We, therefore, resolved to proceed to Gei-

ka as quickly as possible. We found there was a misunderstanding. Makanna had engaged to send a message to Geika, which he seemed not to have done; and we evidently saw that Makanna and Slambi wished to act independently of Geika, first, perhaps, from a principle of superiority; and, secondly, fearing Geika might oppose the coming of Missionaries. On the other hand, we were given to understand that we had the sanction of the greatest part of the nation, and that it would be difficult for him to hinder it. We had a meeting with Makanna and Tzatzoo about the place of Mr. Williams' residence. Tzatzoo pleaded for his coming to him, and pointed out where he could have his station. Makanna said that he thought Hinza would settle at Somerset River; and the question was, whether there would then be room for the Missionary. It was signified that a large extent was not needed; and Tzatzoo said he was sure that Hinza would be satisfied. Makanna seemed not very well pleased at Mr. Williams' not resolving to stay with him; but likewise said that he had no suitable place; said he should ask Government permission to settle on the west side of the Fish River within the colony.

28th. Being Lord's day, had a prayer-meeting early. I preached, at 11 o'clock, from Hebrews vii. 25. There were several Hottentots in tears. When I had done, Jan preached and prayed in the Caffre language. After service, an old woman had some difficulty in getting away to the bushes, weeping very much; and after she returned she rolled on the ground, crying out that she was no human being, but a monster of iniquity. We found she had been considered a witch; that she had a sister who had lately been baptized at Bethelsdorp. I spoke to several who were in tears; amongst others to a young Hottentot, who the evening before was going to fetch water. He said, that on the way a voice came to him, saying, 'How is it you walk so unconcerned?' He resisted the speaker, and went on.



The voice said, 'Do you know you are a sinner?' He still resisted; when the voice said again, 'Will you pray?' when he cried out, 'O God, help me!' He returned, and was in tears ever since. He said his sins were very great. Brother Williams preached in the evening, from 1 Tim. i. 15.

29th. We rode away early to inspect a river, which had been pointed out as a fit place for a mission. We rode by several kraals, all the people of which were very inquisitive to know the object of our journey; and were pleased when it was told them. After two hours ride we came to the place; but found a very scanty supply of water, wood, and grass. This prospect was very bad; and yet a residence somewhere hereabout appeared to us at that time very desirable, because there was a great number of Hottentots, Gonas, and Caffres, understanding the Dutch language, residing with Makanna, and who would all join a Missionary immediately. These people had come from every direction to hear the word of God from this man; but the badness of the place afforded a gloomy prospect. On our return we made a report to the chief, who said he should be very happy to have Mr. Williams near him; but that was the best place he had in his district.

30th. Makanna breakfasted with us. When all was ready for departing, we sang, prayed, and then took leave, and departed. We were accompanied a great way by Caffres, Gonas, and Hottentots, some of whom wept very much. We spanned out that evening in a gloomy dale between hills, and were disturbed in the night by a wolf, which drove away our oxen, and ate of the slaughtered ox which we had received from the old chief, Tzatzoo: he did not, however, eat much; but we, having no other meat, were obliged to take his leavings.

May 2d. Our Caffre guide, from Makanna, dispatched a man to know where Geika was; who returned saying, he was at the kraal of Butma, collecting the stolen cattle to send to the colony. We passed a kraal where

was a Hottentot, formerly belonging to Bethelsdorp, and whose first wife is one of its most ornamental members there now. He said the Caffres were ripe for the word. As we wished to know more minutely where Geika was, passing a fine lake, we spanned out, about nine o'clock, in sight of a number of kraals under the command of the Macrater Antoni, a Caffre, who formerly had visited Bethelsdorp much; and after being affected by the word, joined us from these kraals, and began to speak very feelingly to the Caffres, and interpreted every thing he heard us say. Brother Williams recommended getting the Caffres together; which the chief eagerly did, by sending persons off in every direction; and in about two hours we had a congregation of about 260 Caffres, men, women, and children; and brother Jan preached to them with much freedom. One of the women said, that the night before, when she went to bed, a voice (as she called it) said to her, "Have you so much time that you can sleep?—stand up and pray!" that she had risen, and could not get rest the whole night; and she supposed it to be the voice of God; and that it was to forewarn her of what was at hand, namely, the word of God. We trust this meeting was not without a blessing; and we looked back to think of the reason of our oxen being twice away yesterday morning; for if we had had the oxen, probably we should have passed this place the same evening.

Hearing that Geika was still at Botma's, we went forward, our waggons surrounded by Caffres. At first they had their assagais; but finding who we were, sent away their weapons, as they said we were men of peace.

Approaching the kraal of Botma, we were informed that Geika was gone home; and we then turned our waggons, and proceeded towards his place. Towards evening we came to the Chami River, the banks of which are very high, and it required some labour with pick-axes and shovels, to get the waggons safely through; and just as

we were beginning, another messenger came to inform us that Geika was still at the kraal at Botma, and that it was his son who was gone home. We were displeased at this day's proceedings, but could not blame ourselves; and thought that, perhaps, God had some end to answer by bringing us here. A number of Caffres joined us in the evening and morning worship, and heard with great earnestness the word of life; and about 10 o'clock at night Hendrik Noeka, Geika's interpreter, arrived, who had, in Geika's name, applied for Missionaries; and we had much interesting conversation with him till past midnight; and we could not help thinking that it was a wonderful providence that we had seen this man before we saw Geika. He has considerable influence, and is perfectly acquainted with the sentiments of Geika, and of the Caffres in general, and could put words into our mouths. He is considered chief over many Caffres, and intends to join Mr. Williams immediately. We had dispatched two men, at sunset, to go to inquire where Geika was; and about noon to-day they returned, saying, that they had met him, and that he had pointed out a kraal where he would meet us on the morrow.

*(To be continued.)*

*The Bible a new school-book for Roman Catholics.*

Extracts of Correspondence.

FROM THE 10TH REPORT OF THE HIBERNIAN SOCIETY.

*From an Agent of the Society.*

I am happy to learn that a fresh supply of books is in preparation. I shall have immediate need of them, as my stock has been completely exhausted by the quantity I was obliged to send for the M—and G— districts; a supply by no means adequate to the wants of those Schools, as I learned from Mr. M'I— that they were almost destitute of the Society's books.

Sensible that the Committee do not

wish me at all to repress those who prefer being taught in their native language, to use the Irish Spelling-book or the Irish Testament, I can assure the Committee, that so far from repressing a desire in any to be taught to read the Irish, it has been my study from the beginning to promote and cherish this desire in all our pupils in the Irish districts, and to give every encouragement to the adults in the neighbourhood of our Schools to learn to read the Testament in that language.

The Schools in general are in every place doing well—extending on every side, and proving in every quarter a blessing to all around, a light shining in a dark place. The happy effects already produced in the conversion of individuals, and the gradual and increasing spread of Divine truth over the country, are, I am convinced, incalculable. B—H—is at present employed in a reading mission, in the County L—, where, I trust, he will be useful to many.

Contemplating the proposed extension of the Society's labours, and the great extent to which they are carried at this moment, I am forced to exclaim, "What hath God wrought!" When I first engaged in the work, I had no more expectation of what the Lord designed than the sower of the handful of corn on the mountain top, whose fruit was destined to shake as Lebanon and to fill the earth.

I observe with great pleasure, that in the directions respecting the Schools to be formed in new districts, the Committee require a strict conformity to the regulations. Indeed, if strict attention to them is lost sight of at any time, from that moment impositions of various sorts will prevail, and the efficiency of the Schools will cease. They keep the Masters on the alert, and effectually guard against fraud. Our regulations have been long fully established, and are now so well understood, that in this respect I have comparatively but little trouble with the Masters. In general the Schools in every district are doing well. The



word of God from them is sounding abroad. Light is rapidly on the increase. The Catholic priests, in some places where the Schools have long obtained, have had the mortification to find all their menaces treated with great indifference by the people, and I trust, in a short time, this will be generally the case.

The omission of the adult class in the last quarterly return, was made from the idea that it was not of sufficient importance to demand a separate column; as, in the preceding quarter, there were none but in a few Schools, in a wild district, in the county of L—. During the winter this class may be more general through the Schools, as it is only in the winter season that they have leisure to attend; but the Committee may rest assured that I shall not fail to promote this part of the Society's plan by all the means within my power.

The high importance of the attention of LADIES to the education of the female poor was never more evinced than in the case of our female School at S—. I have already mentioned, that there is a Committee of twenty-eight Ladies for superintending this School; four of them at least attend every day, and instruct their different classes from morning until evening. The progress the pupils have made is the less important effect of their attention, though this is almost unequalled. The children, (in number 117 by the last return) collected from the suburbs of the town, whose parents in general are so poor that their education would be otherwise altogether neglected, and so depraved, that the baneful effects of their example might naturally be expected to have a fatal influence on the future destiny of their offspring, are almost literally new creatures. Emulous to please their instructors, there is no need of threats to oblige them to commit the Scriptures to memory; their proficiency in this is most pleasing, and, from the answers they give, and the striking change in their whole deportment, it may be hoped that the Lord is writing

his truth on their hearts. So attached are they to the School, that all the threats of the priests do not prevent the attendance of an individual out of so many; and so strong is the conviction on the minds of their parents of the benefit they derive from their attendance at the School, that these threats, and the more powerful command given at confession, have been either evaded or set at defiance. The Right Rev. Bishop of E— visited this School, and expressed his approbation in the warmest terms; for my own part, I never visit the School, or meet the children in the street, but my heart glows with gratitude to God for the wonders he has done.

I am happy to state, that I have been informed that many of the Schools, suppressed by the priests in the South L— district, have again been opened; but whether the whole of them, or how many, I cannot yet say, as Mr. M'E—, who has been on that inspection since the end of July, has not yet returned.

In one county a Catholic priest not only allows the School to be kept in his chapel, but has devoted, as a donation for its support, the interest of 200£. Another has behaved in the kindest manner to Mr. S—, the inspector; lodged and entertained him hospitably; received with much pleasure an Irish Testament which he presented to him, and intimated his wish to have an English Bible; which being mentioned by S— to the Rev. Mr. D— of G—, that gentleman immediately supplied him with one. Our School in K—, in the county of M—, under W— T—, so long indulged with peace, through the favour of the Priest, and guarded by the known intrepidity of the character of the master, has at length met with a shock. The old Priest was removed, and a young man from M— succeeded him, and has influenced many of the deluded parents to withdraw their children.

This gentleman, having denounced the books as heretical and damnable, T—, the Schoolmaster, produced them

before the congregation, and challenged him to a proof of his assertion. The priest, with strong expressions of indignity, for having the infallibility of his decision impeached, declined the investigation, and T— told him that he was determined to persevere in teaching all who would attend, out of those books, the orthodoxy and morality of which he defied any justly to impugn. As about thirty of his pupils continued to attend, and as I had full confidence in the integrity of T— and had every hope from his exertions that he would be finally successful, I told him to continue, and that I would pay him the average of sixty for the present quarter; with which he was content, though his usual average was 80, on strict examination of the regulations.

I have no doubt but this man has received lasting benefit from the word of God, and as he is incessant in his attention to instruct the benighted multitude around him, I trust he will prove a blessing to many.

*From the same, October 24, 1815.*

The greatest attention has been paid, from the commencement, to all the adults in the neighbourhood of the Schools, who could be induced to learn to read either in English or Irish; and I have now to add that our Itinerant Irish Teachers, in every place where I send them to qualify the Masters to teach an Irish class, not only form an Irish class in each School, while they are instructing the Master, but attend the adults who wish for instruction and assemble for that purpose after working hours, and on Sundays, either in the School-house, or in some central house in the neighbourhood; but these adults, which have been numerous in every district, not being included in the Master's returns, and being without charge to the Society, except for books, have not been noticed in the quarterly Reports.

The 300 Irish Testaments will, on their arrival, be put in immediate requisition, as I now have but few on hand.

Opposition from the Priests is una-

bated in every district, but without any serious effect, except in the South L— and R— districts. I should have excepted the extensive district of F—, which, from the beginning, has been but little disturbed by their interference. Whether overawed by the number of Protestant gentry and yeomanry in that country, or from some other cause, I know not; but the fact is, I have had but few complaints from that quarter. The School under the protection and patronage of Mr. C— of E—, has been preserved uninjured, notwithstanding the uninterrupted opposition of the Priest, by the powerful influence of Mr. C—, and the persevering constancy of O'H— the Master. Those in B— and T— district continue, and have had an increase, having the benefit of the active attention of two ministers of the establishment. The whole of the Schools in the county of M— are 45.

Baal is a most desirable situation for a School, being the ancient seat of the chief worship of the idol, after whom it is called. The name is not only retained to this day, but also all the abominations of Baal's worship. Thousands flock there, at certain seasons of the year, to do penance, perform the most superstitious rites, witness the grossest imposture in the working of pretended miracles, and join in the most abominable idolatry, drunkenness and uncleanness; after which they return to their houses to meet the adoration of their neighbours for having been at such a holy place!

In my last I intimated that I had received pleasing accounts of instances, of some of the children having profited by the word of God. In the nature of things it may be expected, that I must remain ignorant of much, very much, that may have been graciously effected in this way. Unless extraordinary occurrences give occasion, it is not to be expected that children, who never hear any thing of the kind from their parents and those they are conversant with, will make any profession of the kind; and a change which would at once catch the



notice of an experienced Christian, may pass long unobserved by those who have not themselves been the subject of any gracious change; which is still the case with the great majority of our Masters. I must therefore be indebted to what is called accident, or to information received from the Inspectors, for intelligence of this sort; and from the nature of the business of the Inspectors, and the attention they are obliged to give to the outward concerns of the School, they have little opportunity, if any, to come at the state of mind of any of the children which they inspect. From them, therefore, I have as yet only received accounts, from time to time, of the pertinent and pleasing answers they have had from many of the children, to questions put to them on hearing them read the Scriptures or repeat their tasks. The first account I give, I had from a young lady, who related it of a servant in her family, who has liberty occasionally to attend School.

He is about eleven years old, and is but in Spelling-book No. 2. She told me that when spelling the Scripture lessons in his leisure time at home, he seemed to be deeply interested in the import, and very frequently made pertinent observations. Once she observed him very thoughtful and intent upon what he was endeavouring to make out by spelling, and, as if he had just caught the idea, he exclaimed: "O but the Priests are wrong to teach us to pray to the Virgin Mary or the Saints! Jesus Christ is himself the Saviour, and there is no other." This brought on a conversation between him and the young lady, and she assured me that, from his answer to the questions she put, his observations on the subject, and the seemingly deep impression made by the truths he learned from his Spelling book, she entertained the greatest hopes that his mind was opening to divine truth.

The 8th of last month being great Lady-day in harvest, what is termed a *patteren* is held at a place called S—, where multitudes assemble from all parts of this county, and even

from distant counties. An acquaintance of mine passing by a house, within a mile from the wells where the *patteren* is held, overheard a dialogue between the woman of the house and her daughter, a girl about 12 years old, a pupil in the Female School at S—. The mother was lamenting that she had no cloak, and was thus prevented from attending on the *patteren*, and thereby deprived of the benefit of the holy wells on that day. The daughter lamented, in her turn, over the ignorance of the mother, and an altercation ensued; the mother insisting on the virtue of the holy wells, and of the prayers said there on that day, and the daughter insisting that there was no virtue in either of them. The mother, quite enraged with her daughter, imputed her strange and wicked notions to the books she heard in School; and the daughter, in return, told the mother, that if she heard and understood those books, she would never go to a well during her life, convinced that nothing could save her but Jesus Christ; and that her prayers would be as acceptable in her cabin, as before all the wells and holy places in the world. I have not had any conversation with this child, but I have frequently observed the great change in her appearance since she was admitted into the School; and can testify that it is as marked as any that the gospel ever produced in a Hottentot, or any of the most barbarous tribes.

Another instance which I shall mention in the Juvenile class, relates to a child of only seven years old. The School Mistress, from whom I received the account, seems to be a serious woman. She keeps School in the county of D—, and, although the Inspector offered to settle with her at her house, she preferred to come here to have some conversation with me. The child was one of her pupils, and though so young had committed to memory, and could repeat fluently, the whole of the Epistle to the Romans. He was taken ill some time before she left home to come here

and was confined to his bed. She frequently visited him, and, in her last conversation, asked him if he was afraid to die. He replied that he was not. She enquired into the reason of his not feeling terror in the prospect of death. He replied, "Why should I fear? sure Jesus Christ is able to raise me from the dead! is he not the resurrection and the life?"

(To be continued.)

#### AMERICAN MISSIONARIES.

Concluded from page 583.

The prospect of soon leaving the Dryad in which we have spent so many hours of quiet retirement and Christian friendship, is, in itself *painful*; though we rejoice that we are permitted to see the land of our destination, with the hope of soon commencing our labours among the heathen. The polite and kind attention which we have uniformly received from Capt. Buffinton, has endeared him to our hearts, and will ever excite our gratitude, both to him and to those gentlemen, by whom he is employed. We already begin to experience painful sensations, at the thought of being separated from Mr. Titcomb, the supercargo; for, by his Christian familiarity, personal activity in all our meetings for prayer and religious conversation, and the deep interest he takes in the prosperity of our undertaking, he has almost become one of our number. But we have reason to bless God, not only for the privileges we have enjoyed in his friendship, but for the confidence we have, that he will be the instrument of doing much good among the sailors on board; for we cannot but feel a deep interest in the welfare of those, whom we have so often addressed on the great subject of religion. In reviewing the visible effects of our preaching and efforts for their good, we have reason to lament that the majority of them give but little evidence of being profited by the means of grace; but with thanksgiving to God we tremblingly hope, that two of them have recently experienced a work of

grace in their hearts. On this point we would speak with caution. Time only will manifest the sincerity of their profession. While we mourn over our own want of faithfulness to the souls of those who sail with us, still we rejoice that we have some precious tokens of God's gracious presence, and some evidence that our feeble efforts have not been wholly in vain.

We are not insensible, dear sir, that important scenes are before us, and that much depends on the decision we make, with regard to the field of our future labour, both as it respects our usefulness, and the promotion of Christ's cause. We find by perusing the Church Missionary Register, that a number of the English Missionary Societies have recently directed their attention to Ceylon. We have prepared a letter to Dr. Carey, and another to our brethren at Bombay, hoping that their answers to the questions we have proposed will give us information, with respect to the place of our establishment. But we must leave this subject, till we are possessed of proper means for ascertaining the will of Providence. It is our earnest prayer, that the Spirit of God may direct our steps, and lead us in the path of duty.

Friday, March 22. At six o'clock, A. M. Capt. Buffinton ordered a gun to be fired for a pilot, and at 11 o'clock, an intelligent Portuguese came to conduct us into port. He said there had not been an American vessel at Colombo for six years past. Soon after we came to an anchor, we were visited by Mr. Wilkins, a merchant, and by the master attendant of the port, who kindly offered to carry us on shore, in their own boat. Our Capt. supercargo, and two of the brethren, accepted the invitation. They had no sooner landed, than they were introduced to the Rev. Messrs. Chater and Norton, then on the wharf, who received them with open arms.

They were then conducted to the custom-house, where they found the Rev. Mr. Twisleton, who kindly sent an express with our letter of introduc-



tion to his Excellency the Governor, who was then at his country seat, five miles out. Mr. Twisleton soon ordered a constable to afford us all the assistance we needed in procuring and furnishing a house, for our accommodation. At six o'clock, in the evening the Capt. and brethren returned to the brig, bringing with them fruit, fresh bread and butter, &c. as presents from our friends.

Saturday, March 22. At seven o'clock, A. M. a sermon was preached on board, on occasion of our leaving the Dryad, at which exercise we were favoured with the company of Messrs. Chater, Norton, and Mr. Clough, who is a member of the Methodist connexion, one of the number that sailed from England with the late Dr. Coke. At eleven o'clock, A. M. we all came on shore and dined at Mr. Chater's. Soon after dinner we received a favourable communication from his Excellency, granting us permission to land our baggage free from the inspection and expense of the custom house, and to reside on the island a longer or shorter time, as we pleased.

Monday, March 25. We were busily employed in transporting our baggage to a house which Mr. Norton hired for himself, the use of which he kindly offered us.

This house we shall occupy two or three weeks, until the one we have hired be a little repaired for our accommodation.

We are very hospitably treated by the people in Colombo. Mr. Chater and his wife overwhelm us with their kindness. Soon after we arrived at their house, Mr. Chater proposed to sing, "Kindred in Christ, for his dear sake." We then spent a short season of thanksgiving and prayer to the Father of Mercies, who has preserved us safe from the dangers of our long voyage, for the pleasant circumstances with which we are now surrounded, and for the direction of the Spirit of God in our future measures. Mr. Chater's labours are great. He has recently published a Cingalese grammar, and has commenced the trans-

lation and printing of the psalms in the same language. He has also commenced preaching in Cingalese.—Last Sabbath he rode out fourteen miles, and preached to a congregation of 200 natives.

The Rev. Mr. Norton and his wife have been here a number of months, but are soon going to Tranquebar to labour among the Syrian Christians. Mr. Greenwood, who was ordained, and who sailed with him from England, has gone to Agra. The day we came on shore, we were introduced to the Rev. Christian David, who has recently come from Jaffna, and is now to take the charge of the Malabar church in this place. Our hearts were not only gladdened at seeing the good man, but he communicated to us a pleasing account of the state of things, particularly of the schools at Jaffna. The state of Jaffna lies near his heart. With tears of pious faith he exclaimed, "The cause of Jesus *will* prevail in Jaffna."

We close this letter in great haste, as the Dryad sails in a short time. We design again to write you before she leaves Calcutta.

With Christian affection, we subscribe ourselves your brethren in the Lord.

EDWARD WARREN,  
JAMES RICHARDS,  
BENJAMIN C. MEIGS,  
DANIEL POOR,  
HORATIO BARDWELL.

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## DOMESTIC INTELLIGENCE.

### *Bible Society.*

On the 11th inst. a Bible Society was formed in Hamden, by the name of the Branch Bible Society of the Town of Hamden. This Society is a Branch of the New Haven County Bible Society. The following plan adopted by the Constitution we think worthy of imitation. In addition to the usual officers, a Committee of ten are appointed; one of which are from each school district in the town. It is the duty of each to solicit subscriptions

in their respective school districts, collect the money, and pay it to the Treasurer of the Society; to enquire what families or individuals within their several districts are in want of Bibles or Testaments, and to supply them at prime cost, reduced prices, or gratis, according to their circumstances.

#### OFFICERS.

Rev. Abraham Alling, *President*.

Rev. Eliphalet B. Coleman, *Vice-President*.

Mr. Jason Dickerman, *Secretary*.

Rev. Eliphalet B. Coleman, *Treasurer*.

#### Committee.

Lyman Goodyear, David Bradley, Arba Dickerman, Jesse Dickerman, Amos Benham, Lyman Ford, Lyman Atwater, Hezekiah John Warner, Caleb Alling, Amos Peck.

On the same day the Ladies of Hamden, who are usually foremost in acts of Christian benevolence, formed a Female Cent Society in aid of foreign missions.

#### REVIVAL OF RELIGION.

*To the Editor of the Religious Intelligencer.*

Dear Sir,

The God of Zion still lives, and his merciful promise, "Instead of thy fathers, shall be thy children," is in our day remarkably fulfilling to the great joy of his churches. It is matter of inexpressible joy to every pious mind, while viewing the deplorable state of man by nature, to see the arm of the Lord revealed as it is in the conviction, conversion, and sanctification of sinners. Feeling that others may be as deeply interested and comforted as myself, in hearing of what God has done and is doing for this world which lieth in sin and wickedness, by pouring out his Spirit on sinners, quickening and edifying his children, and building up his holy kingdom; I send you a short account of a recent work of divine grace in Hartwick, Otsego county, (N. Y.) for your perusal and disposal.

The goodness and mercy of God to this little branch of his militant church ever since it was organized, is truly deserving of the grateful remembrance and thankful praise of this people. This church was organized by aid of the Rev. J. Bushnei; a Missionary from the Connecticut Missionary Society in May 30, 1800, and consisted of 12 members, mostly gathered from members of other churches, who had come from Litchfield county, (Conn.) into this then howling wilderness. The church continued for several years without the aid of any public teacher, except occasional Missionary labours, and some labours of Baptist brethren who were in this vicinity. Most of the members which then composed the church are gone to the house appointed for all living. During the interval of several years in which the church had no pastor, some additions were made to their number, of hopeful converts, and others who removed into this place; but it was literally true that they were as sheep without a shepherd, and had many most severe struggles to keep the order and discipline of Christ's house; so that they are ready to say, "It is by the help of the Lord that they are brought to this time." In the autumn of 1806, the church and society had so far advanced in property, that they felt it a duty to make an attempt to settle a Minister; and accordingly gave a call to Rev. Whiting Griswold who was then laboring in this and in a neighbouring town. He was ordained the November following, and remained their pastor until June 5th, 1811; when he was dismissed on account of ill health; and after a lingering complaint of the hectic died January 13th, 1815, aged 34 years. During Mr. Griswold's ministry the church was increased, and shared a partial revival in 1808 and 1809. Numbers were added almost every year, so that the church though they had many struggles in discipline, have been at times greatly refreshed. In the painful struggle this church endured in parting with their beloved pastor, whose praise is still in



all the churches in this vicinity, they behaved with a great degree of christian resignation, humility, and perseverance; and what was comforting to them they had their beloved pastor with them in his last hours, and saw both his steadfastness of the doctrines and truths he had preached, and his great composure in his dying moments, so that as he was truly beloved by them, he died truly lamented by all the church.

After a few months the church again fixed her eye on another to break to them the bread of life, and by the special providence of God, on the very day that I was dismissed from my pastoral care in Burlington, a town adjoining, her committee made her request according to the advice of their sick pastor, that I should come and labour with them. Since my settlement with them, the church has endured many seasons of adversity and prosperity; a few hopeful converts have been found almost yearly. After a season of darkness and formality in religion for more than a year, about the 10th of June last it became very evident that God still had this little branch of his Zion in remembrance; and that he had come down by the mighty power of his Spirit and grace, to revive his work and refresh again the hearts of his children.

His merciful presence was visible as the light. This work made its first appearance in the Academy for young gentlemen and ladies; and a female from abroad was the first who appeared to be solemnly impressed.

The church had for some time been more deeply impressed with a sense of her degenerate state, and had been using measures, motives, and means, for a revival; but their hopes seemed to be in a great measure blasted; and iniquity seemed for a time to triumph. But there were some merciful intimations and tokens, of the sounding of God's feet in the tops of the Mulberry trees; a cloud like a man's hand might be seen; but on the conversion of the above female youth, the work spread in the school, and soon it was found in

the society; so that conferences from once in a week increased to twice, thrice, and even every day in the week excepting saturday. The house of God became crowded, and a deep solemnity sat on most countenances. It was soon manifest that many were inquiring "what they should do to be saved." There was truly a shaking in the valley of dry bones; and the cloud of blessings continued to spread until it covered our spiritual horizon; from drops it became a shower; and during the months of July and August, it seemed like one continued Sabbath day. The work was mostly confined to the youth; yet some few heads of families have been taken, and what is peculiar, not one aged person for a long time was moved. In the latter part of the work, many heads of families were cut down, and some from infidelity, universalism, and other errors have been hopefully converted. Rising of 140 have been hopefully brought from darkness to light. Sixty-four have been added to this church; and nearly the same number to the Baptist church in this place.

On the first Sabbath in September, 37 were admitted into the church in the midst of a most crowded, solemn audience. This was a day long to be remembered by many souls. From the man rising of sixty to the child of ten years old—such have been taken in this work; but the greater part are youth and from pious families. God has indeed blessed the attempts to give youth and children a pious education; to which the church and others had for some time been tending. As yet those who have made a public profession, appear to have the work of the Holy Spirit genuine in their hearts. The churches in this place are in harmony, and love among the brethren in a good degree prevails. In the month of October the work had a partial check on account of a Christian Minister, who introduced himself with his heresy into this vicinity. So fatal is novelty and error to a work of grace!

The church on the first Sabbath in November, had a very animating season; but the work has evidently declined because *we* were ready to let the Holy Spirit depart. The church kept a day of fasting in the month of June, for their neglect of duty; and they had a like day the 1st Wednesday in December, when it appeared that God was ready to hear prayer: since that time there have been several instances of hopeful conversion; and the work has not wholly subsided. The character of this work of divine grace may be expressed in very few words; peculiarly pleasant, powerful, still, attended with pungent conviction, deep sense of total depravity, little terror, great sense of the guilt of sin; such were sweetly constrained to humble themselves before God in true contrition.

Backwardness to express their hopes of themselves; great sensibility of the opposition of their hearts in many instances, and the need of God's special grace to effect this great change. One peculiar effect of this work of the Holy Spirit is, a disposition to pray for, and to do good to the souls of others. A Missionary Society has been formed in this place, both among males and females, as aids to the support of a missionary, to be employed in the vacant churches in this vicinity; under the patronage of Union Association of Churches, and the board of directors in this town. In all this, God has wrought remarkably for this people; for which we are bound by every tie, to bless, praise, and love his holy name. Yea, let all people praise him forever! God is visiting many towns in this part of the vineyard. A work of divine grace has recently been manifested in Butter-nuts; more than 40 have been made the hopeful subjects of divine grace. In Eastern a town adjoining, a shower of grace has been felt; and rising 100 are under deep impressions; but the number of conversions are not known. In this last place more than 20 families have erected the family altar, who had heretofore shut the Lord Jesus

from their houses and their hearts. In the towns of Norwich, Homer, and Locke, the work is great. I might enumerate more than 30 towns in this part of the vineyard, that have had refreshing seasons of late; but I have already exceeded the bounds of my intended narrative. We may truly say—marvellous are thy works Lord God, and let all men fear and love thy name.

HENRY CHAPMAN.

Hartwick, Dec. 25, 1816.

*For the Religious Intelligencer.*

#### THOUGHTS ON THE CLERICAL PROFESSION.

There is a gloomy season, well known to many persons of liberal education, when the mind hangs in painful suspense on the choice of a profession. The academical course of the student is perhaps nearly or quite completed, and he is called upon, much sooner than he had anticipated, to select a sphere of action. The expectations of his friends are fastened on him, and permit him to delay no longer. He looks at the several professions in which men of education usually engage. Without forming clear conceptions of the nature of any one of them, he is bewildered among conflicting motives that urge or solicit his choice. At length, lost in this maze of gloomy uncertainty, he either blindly commits the decision to chance, or (if he do not give himself up to despondency) long delays to make choice of any profession for fear he shall not select the best.

Into such a state of mind the writer found himself sinking, when he had finished his collegiate studies. He looked forward to the scenes of active life. Habit had rendered study more agreeable than action; and it was with no small reluctance, that he contemplated relinquishing the quiet tenor of an academic life, for what seemed to him the rude bustle and painful cares of a busy world. By subsequent reflection, however, he is convinced, that the student thus situated suffers most of this



perplexity for want of being fully settled in a few plain principles, and of surrendering himself entirely to their control. Such are the following:

That he is to spend his life in doing good, and is bound to do all the good which it lies in his power to accomplish:

That he must therefore select that profession in which he can probably be most useful:

That, with regard to the aggregate of good which he can accomplish, much less depends on the nature of his employment, than upon the disposition by which he is habitually governed:

Finally, that after a deliberate survey of several spheres of usefulness, if it appears doubtful in which he could do most good, that very uncertainty shews that much good remains to be done in each: it is therefore of little consequence upon which he decides, but it is of great import that he should decide upon one immediately, and bend towards it all the energies of his mind.

By deliberate and serious reflection on these principles, the attention of the writer being drawn to the Clerical Profession; he was led to consider the qualifications necessary to the candidate for the sacred office, and the peculiar encouragements and discouragements that await his undertaking. He found the theme so full of instruction, and, amid all the embarrassments that rise to view, yielding on the whole so great satisfaction, that he is induced to communicate his leading reflections, with the hope that they may be useful to those whose enquiries are directed to the same important object.

The heart intent on doing good, will not long want objects of beneficence. "The wilderness and solitary place," and the desolate sanctuaries of our own land, lift a voice which ought to pierce the ear of every youth, who is tempted to suffer trifling considerations of personal ease and convenience to fix his decision against entering upon the ministry of the

Gospel. Young men however look towards the clerical profession with very different views. One is dismayed at the discouragements that cloud the path, and shrinks from the awful responsibility inherent in the care of immortal souls. But let him remember, that numbers who have gone before him have found the way enlivened by many prospects verdant and delightful, and often illumined by skies bright and serene; that the work is the Lord's; sanctioned by his authority—supported by his aid—crowned by his blessing; that a dread of responsibility can never excuse him in the eyes of Him who has appointed the work; and that, painful as is the apprehension that a soul might be lost by his unfaithfulness, still more painful is the thought that numbers are actually perishing, which he might be instrumental in rescuing from destruction.

A second, smitten with the delightful nature of the office, makes no provision against the difficulties and discouragements which he must inevitably encounter. He engages with alacrity in his glorious career, like the ardent traveller, who enters the boundaries of a region yet unexplored, heedless what burning winds may sweep over that land, or what poisonous reptiles may lurk around his path; but unforeseen disasters disappoint his hopes—a mountain heaves its head before him he faints beneath a load of unexpected toils.

A third, namely looks to the sacred ministry merely as a profession, with as little regard to the peculiar qualifications requisite to fill the office, as if he were contemplating the business of the mechanic or the merchant. Thoughtless of the religious experience and holy zeal necessary to him who is set to watch for souls, he selects the profession because in it he promises himself more ease and respectability, than in either of the others with which he compares it. Such conduct is not only thoughtless but criminal. All the woes denounced in the Scriptures against the hypocritical Pharisee, centre with redoubled fury on the head of

him who enters the sacred office from motives of mere worldly interest. How impious is the part which he acts who professes to have supremely in view the glory of God, while his only thought is employed on the field laid open to his ambition or on the prospect of an easy establishment! How daring to assume the station of messenger from God to man, in order to declare his will as revealed in the Scriptures to a guilty race, while the end of all his aims is popular applause!

The mischiefs also of this bold hypocrisy are commensurate with its guilt. "The tree is known by his fruit." It is improbable that the outward conduct of a hypocrite will be uniformly coincident with the precepts of the gospel. In most cases he will betray the infidelity of his heart by removing the screen to admit some favourite object, and not unfrequently by open apostacy. If then the backsliding and fall of the meanest brother brings reproach on the Redeemer's name, what language can describe the guilt and infamy of him, who with infidelity in his heart and a lie on his tongue, takes upon himself the office of conducting souls to Christ, and pointing out the path to heaven! But dark and aggravated as is the guilt that rests on his own head, its consequences to others are still more awful, like the apostacy of Judas, they open a wound in every Christian's breast; blot the fairest annals of the church; and are felt perhaps by lost souls in the regions of darkness and woe.

What then are the indispensable qualifications which every one must possess who contemplates becoming a minister of the Gospel?

1. *He must have an experimental acquaintance with the religion of the cross.* For the want of this, no powers of reasoning or oratory, no zeal, no attainments in literature profane or sacred, can ever atone. Since regeneration is a work unintelligible to the carnal mind, and known only by experience; the largest acquisitions of human wisdom added to talents

the most profound, can make no approaches towards that divine light which arrays the new-born soul. As the carnal mind cannot know what regeneration is, so it can never discern its distinguishing characteristics. How then can the blind lead the blind? Miserable indeed must be his directions to those whose eyes are already guided by light from above. How can the force of the scriptural representations of sin be felt by him who has never felt the depravity of his own heart? How dark and unmeaning must St. Paul's beautiful description of evangelical love appear to him who has never felt it glow in his own breast! But allowing that, by study and reflection, by perusing the sacred Oracles and the Expositions of theologians, he might be able to discriminate between true and false opinions in religion; yet how shall he perform his duty to those inquiring souls upon whom the spirit begins to descend, while their doubts and fears, their discoveries and joys appear to him an idle dream?

2. *The minister of the gospel must have an ardent love of religious exercises.* This is essential to his private happiness in order to hinder his professional duties from becoming an irksome task. Providence has wisely ordained that hypocrisy itself should at length become a painful burden. As it respects his usefulness as a public teacher, religious feeling is still more important to him, even in a higher degree than it is possessed by private Christians, being the soul of that zeal which excites to activity, and of that earnestness which carries conviction. Experience in religion will qualify him to understand and expound its truths, to judge of the influence of the Spirit on the minds of others, and to direct inquiring souls; but such a love of religious exercises will accompany his professional duties with perpetual delight, give a glow to his language beyond the power of rhetoric to impart, carry invincible persuasion to the minds of his hearers,



and secure to him a source of happiness which neither calamity nor adversity can blast or destroy.

3. It is hardly possible for one to possess such a love of true religion and its devotional exercises, without feeling a strong desire for the salvation of others. Evangelical benevolence is expansive in its nature; and while the Christian feels the transcendent importance of eternal life to himself, he looks around him far and near, comprehending within his view the circuit of the earth, eager that all may share with him a blessing so glorious. The pastor especially, should have a long-ing desire for the salvation of his flock. The value of their souls should present itself to his mind during the wakeful hours of night, and return with the dawning day. Hell with all its sorrows, heaven with all its raptures, should form a living image ever before him—it should daily grow brighter and brighter—it should increase his vigilance, awaken his ardor, impart life to his exhortations, and a holy unction to his prayers. D.

(To be continued.)

The Fellows of Yale College convened in this city on Tuesday last, for the purpose of filling the important vacancies occasioned by the death of the late President DWIGHT. The Board have made choice of the Rev. Dr. HENRY DAVIS as President of Yale College, and the Rev. Dr. EBENEZER PORTER as Professor of Divinity.

We confidently hope, that the pre-eminent claims of this Institution, and the just celebrity of its principles and government, which have invited so many young men of genius and talents from almost every state in the Union, will preponderate, and influence those Gentlemen to accept this call of their country.

On Wednesday an eulogy on the late President Dwight was pronounced by Professor Silliman before the Faculty and Members of the College. On this occasion a number of the clergy and a large and respectable auditory assembled at the centre meeting

house. The solemn services were commenced with singing by the scholars, and an appropriate prayer by the Rev. Mr. Merwin; and closed with prayer by the Rev. Mr. Taylor.

The assembly manifested a perfect satisfaction with the whole performance, by their profound attention; and while the Orator portrayed in just and lively colours, an assemblage of virtues and good deeds which have rarely adorned the character of any one man, many present could testify to their truth from their own personal knowledge; but we forbear to give even the outlines of this address, as it will probably soon be published, in compliance with a request of the Faculty of College.

“The Bloomfield Bible Society, (N. J.) Auxiliary to the American Bible Society,” was instituted 1st January 1817. Rev. Cyrus Gilderleeve, President—Mr. Cyrus Gilderleeve, junr. Treasurer—Mr. Wm. I. Armstrong, Secretary.

#### OBITUARY.

“Blessed are the dead that die in the Lord.”

Died—In this City, January 31st, 1817, at 5 o'clock, A. M. Mrs. Mary Boardman, the wife of Mr. Elisha Boardman, in the 60th year of her age.

She was born at Wethersfield, in this state, in May, 1757; and was the daughter of Crafts and Sarah Wright, of that place. She was married to Mr. Boardman in May, 1788.

She had been a professed follower of Christ for more than 30 years; and those who were acquainted with her life, will not wonder at her happy and triumphant death. It has with truth been observed, “that Christians would generally die as they had lived.” Mrs. Boardman was a very cheerful, humble, devout and exemplary Christian. She seemed uniformly to live near to God and to be actuated by an earnest solicitude for the sanctification and salvation of her fellow creatures. No matter where or among whom, it was the joy of her heart and animation to her soul to hear of the conversion of sinners and the prosperity of the Redeemer's cause. Her light literally shone, (or rather the light of divine grace shone in her,) to her family—to the church—in the social circle, and before the world.

But her "record is on high," and her memory is embalmed in the hearts of all her Christian acquaintance.

Mrs. Boardman had for a long time been in some measure deprived of health, although the sickness which immediately preceded her death was of short continuance. She was very sensible, from the commencement of her sickness, of her dangerous situation as it respected her recovery; and when informed that it was thought she could not live long, she did not appear to be moved in the least, but calmly and cheerfully observed, "I expected it—the dying day must come."

A few days before death, speaking of her past feelings, she said, "sometimes I have thought I could say, Lord Jesus, thou knowest all things; thou knowest that I love thee. At other times I have not dared to hope that I had a spark of love to God, I found myself so sinful."

When viewing death to be near, with a lively and inexpressible serenity of look, she exclaimed, "O what a glorious thing it is to go to heaven—to meet all the prophets and apostles & be present with the Lord!"

A person standing by her, said, "I wish you did not suffer so much." She observed, "that is but little, very little; it is nothing, indeed, to what the Saviour suffered. I have much to say"—she went on to observe, "I hope God will give me strength; but if not, that he would grant me submission and continue to me the exercise of my reason." One very near and dear to her, expressed regret at the prospect of losing her instruction; upon the hearing of which she said, "then go to the Lord, he will direct and keep you if you trust in him." Another, in the same relation, also expressed reluctance at parting with her. She said, "you will soon follow; press forward with all your might—for all things are ready."

On account of her extreme weakness, much that she said was not distinctly heard. She was enabled, however, but a few hours before her decease, to take a tender leave of her family and friends; and in the most solemn and pathetic manner, by prayer to commend them to her heavenly Father. After which she uttered many short sentences; among which were the following: "Oh! no tongue can tell how good it is to have Jesus for our friend on a dying bed! I do not want to come back to the world." A person sitting by her, repeated, "O glorious hour, O blest abode;" she took the words and finished the verse—"I shall be near and like my God, and flesh and sin no more controul the sacred pleasures of the soul."

Being asked if she could not say with the apostle Paul, "O death where is thy sting! O grave where is thy victory?" she answered, "yes; I can—I don't feel any sting." Have you any fear of death? she was asked. "No," she replied, "I have

no fear: perhaps for that very reason I ought to fear." A friend observed, "Jesus can make a dying bed feel soft as downy pillows are." She said, "yes, he can; I know he can; I feel that he can. O blessed Jesus! I do hope I love thee! O astonishing grace! that I, a poor unworthy worm, should have such comfort at this time; I who have dishonoured my God so much! I did not expect this. Oh! the astonishing goodness of God!"

Being asked what portion of scripture should be read before evening prayers in the family, she quickly answered, "my favourite, the hundred and third Psalm," (which she used herself frequently to read.) When required of what particular request should be offered at the throne of grace, she replied, "pray that I may not now at the last dishonour that Saviour I have so long professed to love." In a little while, after a short interval of silence, she exclaimed, "Oh! read the glad tidings. A part of the second chapter of Luke was then read to her, to which she listened with eager attention and the most bright and animated countenance.

A neighbour coming in addressed her, "I am sorry to see you so low." "You are not sorry," she rejoined, "to have the will of the Lord done. I wish I could talk with you; but may the Lord God Almighty bless you and yours." She afterwards frequently broke out "Oh how good God is—how exceeding good to me who have been such a sinner all my days! that he should so enlighten my path and give me such views, it is astonishing, astonishing! Oh precious Saviour!" She spoke of the all-sufficiency of Christ: a friend observed, "yes, he is all-sufficient. He can support and comfort you—even now when you are passing through the dark valley. But I think it is not dark to you." "Oh no!" she replied with a look full of heaven, "it is all light—all bright. And upon being asked to lean upon one who stood by her, she said, "I lean upon my Saviour," and then expired.

Mr. Southey, in his Life of Lord Nelson, has said "the most triumphant death is that of the martyr, the most awful that of martyred patriot, the most splendid that of the hero in the hour of victory." But what death can be so triumphant, what so sublime, what so splendid, as that of the humble, resigned, placid Christian—leaning upon the Almighty Saviour, and going immediately to rest in the bosom of his everlasting love! Such was the death of Mrs. Boardman. And if the chariot and the horses of fire in which Elijah ascended, had been vouchsafed for her translation, she could scarcely have departed in a brighter cloud of glory.

O let me live the life of the righteous that my last end may be like his!